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Freedom, Fellowship and Character in Religion.

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Editorial.

WE know not what God is, though he be "not far from every one of us." But we do know that he is not something smaller than the stars of his creation.

THERE is a passion in the human heart still higher than love, and that is the thirst after righteousness. He has come very near to the visible Shekinah, the God made manifest, who has learned that God is one with goodness.

THE symposium in the September *Arena* on Dress Reform by five representative women would make a good tract for our woman's rights organization to distribute. Independence and rationality in this important domain would do much towards securing for them rational independence and public recognition in every domain.

THE informed mind is already furnished with an enlarged liturgy when it enters the temple not made with hands. To such the out-cropping strata of the hills are chapters in the book of Revelation, and the pebble under his feet a beatitude from the great Sermon *of* the Mount to which the Sermon *on* the Mount is but note and commentary.

THE world waits with eager heart the coming of that church that parleys not about words but stands for life, that compromises not with dogmas, plants itself not on creeds and doctrines, but welcomes all thinkers and all lovers, all struggling and seeking souls who bring to it either help or the need of help.

E. P. POWELL in his article on "An Improved Highway System" in the *New England Magazine* makes many suggestions which are profitable to the cultivator of mind as well as the worker of farm. He pleads for broad tires for the farmers' wheels. Narrow ones cut roads into hopeless ruts. This is a good suggestion for denominational wagons. They also cut into ruts from too narrow wheels.

THE annual catalogue of the Michigan State Agricultural College is an interesting illustration of the utility as well as the beauty of the photographic art. It is profusely illustrated with scenes from the campus and class-room. The president of this prosperous and model institution is the Rev. Oscar Clute, who was a few years ago so intimately associated with the Unitarian missionary work in the west.

THE "Autocrat of the Breakfast Table" is now left sitting "over his teacups" all alone. Holmes is the last left of that circle of American poets which also deserve to be called our Major prophets. Doubtless their place is to be supplied and the line of American poets is not to be broken but we now look in vain for the shoulders upon which the mantles of Emerson, Lowell, Longfellow, Whittier, Holmes, Bryant and Whitman may worthily fall.

"INDUSTRIAL PARTNERSHIP," Mr. Gilman says in his article in the *New England Magazine* for September, "is the best phrase of all to cover the notion of admitting the employé to shares in the actual realized profits of any business." This seems to be one of the open ways to a permanent peace between capital and labor. It is the equity road that will settle the trouble between employer and employé if only wisdom, patience, and a fair spirit attends the experiment.

THE University of Chicago in daring public prejudices enough to inaugurate "University Extension Work" on Sunday evenings at the All Souls Unity Club center in this city has ventured on an innovation that has in it great possibilities. Sunday night is the great unutilized opportunity in our cities. Let our churches and colleges unite in the work of giving people something to think about on Sunday evenings, and the worship of the Sunday morning will be higher and the communion and the labor of the working days of the week will be sweeter. It is a satisfaction to know that this innovation is to be inaugurated by Prof. Moulton who has achieved such eminent success in this work in England and America. The course of six lectures begins on Sunday evening, Oct. 2.

DUTY is the upper road to God. He who takes that path is promptly met by the Eternal; God's calm nestles at the heart of him who follows duty, however turbulent the outer life may be.

To know the "peace of God" is to rejoice in the ways of God, to accept what cannot be avoided, to revere the inevitable, to utilize the storm, to fill our sails with its tempestuous winds, compelling them to bear even us, upon whose heads they pour their pitiless energy, to higher calm, the eternal poise and "peace of God."

LUTHER defying devils and potentates at Worms, John Brown on the Harper's Ferry gallows, yes, Jesus on the cross, knew more of peace than all the seekers after success, all the temporizers for the sake of dollars or for the sake of numbers, all those who clamor for peace and bargain for it while God's truth is still in jeopardy and man's liberty of soul is still pawned.

THE "Sixty-seventh Annual Report" of the British and Foreign Unitarian Association has reached our office. It is a large pamphlet of reports and information upon the work across the water. The name of Rev. W. Copeland Bowie appears as secretary, in place of that of Rev. Henry W. Ierson whose friendly face and hearty hand-grasp many of us remember in our London visits. The new secretary is welcomed to his work as a worthy successor in this central post of service.

IT will always be to us a source of great humiliation to remember that the same great and would-be respectable daily paper that brought to us a quarter column notice in an obscure corner of the paper of the death of John G. Whittier, devoted sixteen columns with flaming head lines and elaborate illustrations to the brutal manifestation of brawn at New Orleans. The mangling of flesh was bad enough, reminding one so forcibly of the gladiatorial shows of the pagan world which Christendom affects to have outgrown; but the debauchery over the bar and the still more shameless debauchery of gambling was worse. Oh, New Orleans how sorry are your triumphs! When will we have an end of such ignoble sporting?

A WRITER in the *Inquirer* (London) has given two interesting articles to "The Apocrypha and English writers," wherein he parallels passages from leading authors, from Shakespeare down, with passages of like thought and oftentimes close similarity of phrase to be found in the Apocrypha. Some of his comparisons seem rather forced, but many of them are very striking. Emerson furnishes him not a few illustrations, while Shakespeare would appear to have carried a pocket edition of this old Hebrew treasury of shrewd sense and counsel constantly with him. Such comparisons are interesting, but they suggest less a conscious borrowing or any lessened originality than the oneness of human life and of that rarer insight that can analyze and interpet it.

THE bulletin of the new "Colorado Divinity School" at Boulder has been issued. The school is announced to open on September 7. Several courses of study are given, to which new courses will be added in time. Twelve names appear in the Faculty, representatives of different religious denominations. Rev. S. A. Eliot, of Unity church, Denver, has the department of Comparative Religion; Rev. Myron Reed, Ethics of Social Reform. The school is not a department of the State University, but will have the advantages of being side by side with it. "The school will be unsectarian" says this official bulletin. "It will rest in the belief that theological students are not vessels to be filled, nor clay to be moulded, but that they are men who should be encouraged to use their own thought freely. The school will therefore offer teaching in all departments of theological study by instructors selected without regard to their denominational connections, but solely on account of their learning and their special fitness. At the same time, the Faculty will recognize that many students may desire immediate contact with the life and activity of a particular denomination. The Faculty will therefore provide that the last year of the student's course shall be spent under the immediate direction of the members of the Faculty representing the denomination the student desires to serve. The students can thus be amply trained for denominational or corporate work." It is estimated that two hundred dollars will cover a student's expenses for school year. There is no charge for tuition to residents of Colorado. The secretary of the Faculty is Rev. Frederick Cramer, Boulder, Col.

Labor-Day.

Stolid indeed must the heart be that was unmoved by the demonstration of the toilers on the 5th inst. In Chicago the thoroughfares were blocked for several hours while miles of stalwart, cleanly and sober mechanics moved in well-ordered processions through the streets on their way to the parks for their afternoon festivities. Their patriotism was manifested in many ways, but on their banners was frequently seen the word "INTERNATIONAL," suggestive of a world-wide cause and prophetic of race inclusive sympathies.

The steady and marked increase in the sober, intelligent and law abiding qualities from year to year, is most noticeable to the student of these annual demonstrations. That they represent *combinations* still swayed by selfish motives and capable of violence and wrong must be confessed; but that they represent combinations that deserve to be recognized, and must be treated with as legitimate forces in modern society is equally obvious. The *combinations* of capital are none the less selfish, and far more subtle and powerful, consequently the more dangerous. When the capitalist refuses to submit his cause to arbitration he and not the laborer is the more brutal.

We believe that the working men of America are on the upward grade in intelligence, sobriety, and morality, and that education and fair play is all they need to make them sovereign citizens of a government that should be "Of the people, by the people and for the people."

John Greenleaf Whittier.

The harp is silent. The master's hand will sweep its chords no more. We cannot mourn this natural closing of a life so long prolonged and so full of high satisfactions. Mr. Whittier goes to his grave, truly, in a good old age. His fifteen years beyond the Psalmist's limit were still years of service to all high interests, and their strength was peace and gladness of heart rather than "labor and sorrow." He kept his power of song to the last. His sundown sheaf was gathered. He dies full of honors and, what is more than all outward honors, followed by the grateful love of uncounted men and women who have been cheered by his song and helped by the example of his life. No, we cannot mourn this death. There is nothing untimely in it. There is all here that we could have asked for, more than was assured to our fondest hope. And yet the announcement of the poet's death wakens a tender sadness, a peculiar sense of loss. Especially is it thus with those now in middle life, or past middle life, and whose memories go back to that select group of singers in the vigor of their mid-manhood, and with their fame mounting up with every new volume from their pens. And a remarkable group it was. Now Whittier follows Lowell; the background of those elder men drops slowly, and a changed outline shows against the horizon of our literary sky. Their work abides, but *they* walk with us no more. One only now remains, the genial Autocrat, like his own "last leaf on the tree," himself the voice that will sing "the swan-song of the choir."

We have no wish at this time to compare the individual merits of this elect group, to each of whom this nation owes an unspeakable debt. But it is safe to say that none of them all has won and held the real love of the people at large more than Mr. Whittier. None of them has more constantly touched the chords that speak to the universal heart. He himself had known early in life what it is to be poor, to work at the bench for daily bread, to follow the plough and drive the team, to contend with difficulties, and to make one's own way in the world of knowledge and the world of affairs. The lessons of his early life remained with him to enforce a nature originally kind and just. He has glorified labor in his song. He has set to music the homely service and simple enjoyments of common life. He has pleaded for the poor and the oppressed in his verse. He has seen the great in the little, and has ennobled the humble ways of existence by his spiritual insight and large humanity. He himself lamented his lack of early opportunity for that broader intellectual training which fell to the lot of others; but one cannot help feeling, in review of his career, that his training in the larger school of life counted for much in those earlier days and gave him a quickness and breadth of sympathy with his kind which, unhappily, one does not always find with intellectual culture and the refinements of more affluent life. But diligent as Mr. Whittier shows himself to have been in his pursuit of learning, in his early years and his later as well, the spiritual and ethical forces in him dominated the intellectual. He was always the prophet of righteousness rather than of culture; and it was characteristic of the man that in later life he should write to a friend, "I set a higher value on my name as appended to the anti-slavery declaration of 1833, than on the title-page of any book."

Mr. Whittier has been peculiarly the poet of New England. Her local legends have formed the theme of many of his ballads and poems. Her hills and waters are imaged in his verse. The characteristics and customs of her people, which none better understood or more prized at their proper worth than he, are vividly portrayed by his pen. He saw the strong and the weak side of the Puritan character, its excellences and its defects. His "Snow-Bound" is a better historical painting than anything we have upon canvas, recalling the scenes and incidents of early New England farm-life to many yet alive, and preserving them for the eye of coming generations. He has sung of hearth and home, of childhood and age, of obscure heroisms and unlabeled worth, finding always subjects for his muse in near and everyday facts and incidents, which are made to glow with a divine light at the touch of his hand. Such poems as "Conductor Bradley" and "Abraham Davenport" illustrate the large humanity of the man behind the poet, and bear witness to his spiritual insight and sympathy.

In Mr. Whittier we have an embodiment of the central teaching of that communion whose name he lovingly bore and in whose atmosphere his early life was nurtured,—the doctrine of the Inward Light, the true *Immanuel*, the God with us and in us, whose revelations are to be seen and followed in the events and experiences of to-day no less than in the remote past. This simple and clear faith has inspired his song and made him above all others the psalmist of our American Israel. None other has contributed so much to our modern hymnology, and none other has sung with such sweetness the larger faith that in every fellowship to-day is breaking from the harsh and narrow creeds of the past. His is the word of eternal hope. The "Eternal Goodness" is the rock of his trust. In all human aspiration and brave endeavor he reads the gospel of man's divinity, in all penitence and suffering for sin the one God-ordained way and law of atonement; in all scriptures of the past he detects the accents of a common longing and conscious need; of spiritual hope and trust,—the burden and joy of the universal heart. None among us has better caught the spirit of this larger faith or contributed more to its fuller coming.

Who shall estimate the service of such a life to its day and generation? And it is a service which stops not with its day and generation, but goes on to cheer and help lives yet unborn. A good man has gone from among us,—yes, a good man and a great man; great by the moral forces within him, by his profound spiritual insight, by the perfect integrity of his character, by the sweet simplicity of his life.

F. L. H.

Mr. Salter on the Western Conference.

We reprint this week from the *Conservator* for August an article from our associate editor, Mr. Salter, entitled, "The Backward Step of the Western Unitarians." We do so because we are anxious that our readers should become conversant with all phases of a question, than which there is no one more important now before the religious world. This question has a significance, far beyond the limits of organized Unitarianism or Ethical Culture Societies.

Every church in Christendom is perplexed with this same problem, viz.: how to hold in an *authoritative* and *test* fashion to some favorite doctrines and *essential* (?) dogmas of religion without thereby cutting off some excellence and excluding some character building factors. They are all working at a hopeless task. It can never be Character *and* Dogma. It must always be Character *or* Dogma as the test of work and fellowship. Mr. Salter and the present writer differ in many important matters of thought and method, but so in harmony with Mr. Salter does the present writer find himself in spirit and purpose that he cannot rest comfortably and long in any communion from which Mr. Salter is excluded for doctrinal reasons. An Unitarianism that excludes such yoke-fellows as Mr. Salter is too small for us, an *unimportant* fact, but it is also too small to attract those who are moved by science and inspired by literature, philanthropy, to help the world along towards a more hospitable fellowship of cultivated and cultivating spirits, a very *important* fact. Mr. Salter and his associates belong to the life-helping, character-building, truth seeking and truth-telling forces of modern life, and if the Western Unitarian Conference fails to welcome such as *equals* without any insinuations of toleration, patronage or the majority sufferance of a minority, so much the worse for such organizations. Ethical religion must triumph. The organization that insists sufficiently upon righteousness, love and justice can trust the reverences and the hopes to take care of themselves. The thought of God, Jesus and Immortality have much to fear from the immoralities of life, nothing to fear from the *intellectual honesties* of the age.

It is a pity that this simple matter of turning from wrong to right should get mixed up with doctrinal difficulties. Your theology and mine may or may not be true; and, because such questions are difficult, we can afford to go slow and wait for light. But the moral question refuses to wait. It demands immediate and decisive answer. Every turn of life is a crisis in which the Spirit softly says, "This is the way; walk ye in it." And at every turn we obey or disobey. But, when once we enter on the good path, we find ourselves beckoned towards endless progress. At first, it may be, duty is uncomfortable. It does not suit itself to our old attitudes and movements, and it pinches. It seems like something put on, something not natural,—as if we had been called to submit to an authority outside the mind. God is up there; He commands; we must obey or do worse. But a white day comes when we discover that the law and the kingdom are really within; that the voice which seemed to come from afar really speaks in reason and conscience, that it is our own deeper nature awakening and claiming its blessed rights. —*Rev. Charles G. Ames.*

A spirit earnestly hopeful, energetic, inquisitive, making its mistakes minister to wisdom and converting the obstacles it vanquishes into power—a spirit inspired by the love of the excellency and the beauty of knowledge, which will not let it sleep—such a spirit soon learns that the soul of joy is hid in the austere form of Duty, and that the intellect becomes brighter, keener, clearer, more buoyant and more efficient, as it feels the freshening vigor infused by her monitions and her menaces, and the celestial calm imparted by her soul-satisfying smile.—*E. P. Whipple.*

Men and Things.

George McDonald now lives and writes in the south of France.

Thomas Paine has at last found a worthy editor and biographer in M. D. Conway. The Putnam's Sons' edition of Paine's works thus edited will tempt the book-buyer, and reward the student.

The Rev. N. P. Gilman probably knows more about profit sharing and its successes than any other man now living. He has a most interesting article on the subject in the *New England Magazine* for September.

Little did John B. Gough think that his dissipated life, sunken in debauchery would furnish him, as it subsequently did the lessons which saved through his eloquent temperance work thousands of boys and girls from drunkard's graves.

Brown University is no longer to insult women with "*annex*" accommodations but the girls may enter the big front door along side of their brothers. Harvard University will come along after a while, after the respectability of the thing is fully assured.

Edwin D. Mead, the eminent publicist and lecturer, discusses the recent Homestead disturbances with characteristic vigor and candor in the September *New England Magazine*. It is an article that all real thinkers, especially among wage-earners, will read with interest.

The *Tribune* professes, with some satire to regard as very strange the blind obstinacy with which prejudiced persons still die of hydrophobia, in spite of the elaborate treatises in existence proving there is no such disease, and which must strike the eminent savants as absurd and unscientific to the last degree.

A Chicago manufacturing firm has taken the contract to manufacture 3,000 of the Page Compositors for $15,000,000. This machine is pronounced one of the most complicated machines ever constructed. It took the inventor twenty-one years of his life to perfect it, and the one machine has cost a million dollars.

The *Review of Reviews* for September has its usual variety of matter and reminds its readers that there are, even in a presidential year, many other topics besides politics that claim a share in the general attention. The illustrations of the *Review* add to its interest. The present number contains portraits of prominent people in this country and abroad.

John Burroughs, in the September number of *Poet Lore*, defends Walt Whitman from the contributor in the June *Atlantic*. Prof. Willis Boughton in the *Arena* for September approaches Whitman from the opposite side from that from which John Burroughs advances, or perhaps Mr. Burroughs has gone and looked at all sides of this unique and still growing figure.

The producing power of the banana is said to be forty-four times that of the potato. Besides the meal produced from the pulp of a rich, wholesome variety, the skin yields a fine fiber from which cloth can be made. The juice supplies an indelible ink and can be also fermented into vinegar. Beer can be made from the meal, and the Germans are said to have discovered a process of turning the fruit into a palatable form of their favorite food—the sausage.

The Louisiana board is making a special effort to secure for the World's Fair a comprehensive exhibit of the schools for the colored children. The women of the board are endeavoring, with fine prospects of success, to arrange a Creole concert as a portion of Louisiana's display. Particular attention is being directed toward the musical exhibit of the state. Eleven carved wood panels, all the work of women, have been shipped from New Orleans for the decoration of the woman's building.

Professor Graham Taylor, who has occupied the chair of Practical Theology in the Hartford Theological Seminary, has accepted a call to the chair of Christian Sociology and Bible Study in the Chicago Seminary. We are not quite certain what "practical theology" is, but the *Christian Union* pronounces Professor Taylor as one of the ablest scholars and most inspiring teachers of that department in his denomination, and we heartily congratulate the western seminary on his acquisition to its faculty.

On Eighteenth street, Chicago, stand the dead trunk of an old cottonwood tree which marks an historic site. It was in this immediate vicinity that the "Chicago massacre" occurred in 1812, when several of the garrison of Fort Dearborn were put to death by Indians after the evacuation of the fort. This tree was within a stone's throw of George M. Pullman's residence. Mr. Pullman has given a commission to Charles Rohl Smith for a monument to mark the spot. It will cost about thirty thousand and portray a number of incidents connected with the event it commemorates.

We learn from a writer in the *Universalist* that the sum of ten thousand dollars has already been pledged towards the establishment of a theological department in connection with Buchtel College at Akron, O. A committee was appointed at the Ohio Universalist Convention a year ago to take this matter in charge. The denomination would look in vain for a man within its pale better fitted to give direction to such a department, or to teach therein, than the president, Rev. Dr. Cone. His recent volume upon the Gospels bears witness to his careful scholarship as well as to his sympathy with the higher criticism.

Contributed and Selected.

Whittier—At Newburyport.

Sept. 7, 1892.

"Giftless we come to Him who all things gives
And live because He lives."
—*The poet's last lines.*

Hail to thee and all good cheer,
Though men sayest thou liest here
Dead,
And weep all uncomforted.

By thy faith refining mine,
Life still lights those eyes of thine
Clear
As the Autumn atmosphere.

Ever still thy smile appears
As the rainbow of thy tears;
Bent
O'er thy love's vast firmament.

Thou endurest—shalt endure,
Purely, as thy song is pure,
Hear
Thus my hail; good cheer, good cheer.

—*James Whitcomb Riley, in the Indianapolis News.*

The Backward Step of the Western Unitarians.

We of the Ethical movement cannot fail to be interested in what is going on in the religious world outside of us. We have certain ideals of spiritual fellowship and we are anxious to see them universally adopted. We wish to bring all good men together and to make them thus a power against the evil of the world as they can never otherwise be. We ask them to disregard their intellectual differences and to become brothers in moral aspiration and endeavor, companions in a holy fight. With what earnest curiosity, then, must we look abroad on the religious field to see whether our ideal is making any triumphs there! For our real cause—the ideas for which we stand—may gain not only by the enlargement of our own movement, but by the spiritualizing and moralizing of the churches themselves.

Most of the churches are, of course, still far away from us; but there is a body in the West that has up to a recent date been steadily approaching to our position, until it stood almost with us. I refer to what is known as the Western Unitarian Conference. The Unitarian denomination at large took a conservative position at its initial National Conference in (I think) 1867, making a sort of confession of the "*Lord* Jesus Christ," and thereby alienating some of its more liberal spirits. The Free Religious Association was the result of this action—by way of protest against it. But some years later a similar protest was made in the Western division of the Unitarian fold itself. The Western Unitarian Conference put forth a declaration that it would limit its fellowship by no dogmatic tests, but would welcome all who would work with it to establish the kingdom of God in the world. This was a noble declaration. And to make its meaning still more clear, the Conference at a later date (1886) substituted "Truth, Righteousness and Love" for the "kingdom of God"; and those who hesitate to subscribe to theistic language were thus made to feel that they were entirely welcome to its fellowship. To this extent, then, the Western Unitarians stood on an ethical basis; they were practically, so far, a counterpart of ourselves.

An element of weakness was, however, admitted in the following year. A statement of "the things most commonly believed to-day among us" was drawn up—to give an answer to the questions, What is Unitarianism and what do Unitarians believe? It was expressly stated that the declarations should bind no one and that they should always be open to re-statement. The statement is a fine expression of the best theistic faith; personally, I could subscribe to the greater part of it. Yet there are many men and women to-day, as earnest for the good and right as any, who could not subscribe to it, and who could not call themselves Unitarians, if this is an answer to the question of what Unitarianism means. If a conference or religious body wishes to embrace all who are intent on "Truth, Righteousness and Love," it should place all on an equal footing and refrain from putting forth a theistic statement as much as it would refrain from putting forth an agnostic or a materialistic one. Matters of theological faith being made secondary, they should be left to the individual; if any individual or group of individuals wishes to put forth such a statement as the Western Unitarian Conference did, they surely have a right to—and a different statement might be put forth by still other individuals or groups; but no statement should go forth as the declaration of the body, no matter how carefully it might be guarded. Such is the logic of the *ethical basis* of spiritual association.

The real step forward for the Western Unitarian Conference would have been to drop this statement of "the things most commonly believed today among us." By this I am far from meaning that it should have repudiated the statement or modified it in any way to suit this and that divergent type of belief. I simply mean that it should have declared that all such statements of theological faith are private matters, and that the Conference no longer puts this one forth. This would have been in a line with the past history of the Conference, which has ever moved to larger and larger freedom. It is with sincere and deep regret that we have to note the fact (already editorially referred to in *The Conservator*) that instead of this forward step, the Conference has, at its recent May meeting, taken a backward one. Instead of dropping the old "statement," it has given it a securer place than ever, actually declaring the "aim and purpose" of the Conference to be to promulgate a religion in harmony with the statement. I need not explain how this change of front was brought about. The motive was the innocent and, in itself, laudable one of "union and harmony"—for there are those, in times past members of the Conference, who would not work with it unless it took a distinct stand for theism; and this was the price paid for their co-operation. Before, the Conference had, indeed, a theistic statement, but it was something thrown out, as it were, it served to explain, but it did not bind; now the Conference *pledges* itself to theism. No wonder Mr. Gannett writes of it all under the heading "A Dimmed Ideal," and that Mr. Jones puts the antithesis "Fatness or Clearness, Which?" (see UNITY, 16th and 23d June). These are among the leaders of the progressive party in Western Unitarianism, and their frank and manly words command all respect.

And yet I cannot help feeling that the ideal was not wholly clear in the first place. For with the old statement of "things believed," the Conference was virtually committed in the eyes of the world, and the change was only to state expressly what was before implied. The *Christian Register* gives the net result happily when it says: "The Conference simply declares it to be its aim and purpose to propagate the religion in which it believes." In fact, the old Conference was trying to follow along two inconsistent lines. On the one hand, it sought a fellowship on an ethical basis; on the other hand, it did what churches have been given to doing from the beginning—namely, set forth a confession of theological faith (though with reservations). Along the one line it had enthusiasm; along the other it kept up the semblance of being a church. It appealed to two classes of people; but it had not enough enthusiasm for one class and it was not enough of a church for the other. And it had not enough enthusiasm, because it compromised; it tried to serve two masters, while man's heart is only deeply stirred when he serves one. Some of my friends in the West used to question the necessity of the ethical movement. The necessity is evident now. It was evident to me then, for I always felt the internal inconsistency of Western Unitarianism, and only hoped that the liberal and ethical principle would be in time the winning one; but now it is the theological principle that has conquered. I mourn—and am afraid I mourn *now* as "those without hope," for under the circumstances it seems extremely unlikely that the Western Conference will ever revert to "the ethical basis," even in a one-sided way. Yet the *cause*, our cause, will triumph.—*William M. Salter, in The Conservator, August, 1892.*

Miss Burt's New Book.

Those engaged in teaching or watching our public schools with an intelligent interest know how much of "twaddle" in the way of reading matter is put into the hands of the pupils, to the neglect of standard and classical literature.

Some of the very best minds of our country have turned their attention to this, not only in the way of criticism, condemnation and futile advice, but in the compilation of better readers, and in the proper preparation of folklore and other classic matter.

Here and there one finds a teacher, too, who will give to her pupils bits of poetry and prose that tend to arouse earnest thought and growing purpose in the little mind. Such a teacher was Miss Mary E. Burt, in her work in the Jones school some years ago; and the advertising pages of UNITY almost every week notice the first printed outcome of this in "Seed Thoughts from Browning." This was only a beginning, and in the years that have followed, Miss Burt has gone on in her good work for the young, until she has become a recognized power in educational matters, quite aside from her position as member of the Board of Education of Chicago.

Our beloved Mrs. Ellen T. Mitchell was the first woman member of this Board, and it seems fitting that the second woman member, Miss Burt, should dedicate her last piece of finished work to her, as she has done; and I feel that a few words about it in UNITY will bring it to the notice of what is almost a "family circle" to these two women.

"The Story of the German Iliad" is the title of the little book, intended as a school reader for sixth and seventh grades, and giving a simple yet strong rendering of the Nibelungenlied, supplemented by "Stories Related to the Myth of Brunhilda."

There are interpreting wood cuts all through; and it seems as if all teachers of these grammar grades would be glad of such a valuable addition to available school literature; and that parents of boys and girls of corresponding age would be glad to put it into the children's library. It gives me pleasure to thus bring it to the notice of UNITY friends.

JUNIATA STAFFORD.

THE pretenses that things are all bad may become so clamorous at the door of our faith that no good things can gain admission.—*John Weiss.*

A Song of Life.

Why should we mourn for the days that are gone,
When in verdant spring leaped our youthful blood?
Day but fulfills the promise of dawn,
And the flower is fairer than any bud.

Why should we mourn for the days that are past,
When life unfolded from hour to hour?
The fullness of life comes toward the last:
The fruit is sweeter than any flower.

Why should the cold of winter benumb,
And crush out joy like a funeral pall?
The fruit was a promise of buds to come,
And the coming life is the best of all.

MIRIAM E. PRINDLE.

THE thought of life is slowly changing in common minds. In philosophy it has radically changed already. In theology it must change, in fact it is changing slowly. The egotism of humanity has taught the world for ages that the human soul was a real substance breathed into man with that first breath of life—a substance of worth as it was from God. And though it was degraded by the fruit of that forbidden tree, yet it was restored to its full worth by the mystical and miraculous power of Jesus' death. Now this egotism is doubtless justifiable, and the thought that the human soul is of the essence of God is one we yet cling to as true. But the accompanying thought that in the first man there was a worth which could be lost by so slight a temptation, and that when lost, it was restored in such an incomprehensible way—this estimate of the worth of human life was and is sorely at fault. We are slowly learning from that science that discovers the history of man, that the life of man has grown more and more worth living as time has advanced. In the primitive world, life was worth the living only as animal life is of worth to the animal living it, of worth when made agreeable and pleasant by physical comforts. When the sun shone to warm the man, and fruits of the field grew to feed him, and he could dwell with his fellows with peace and ease, then life had the worth of pleasure, and physical ease, and satiety. But when disaster, distress and sorrow burdened him, well might the early man have exclaimed with the soul-sick coward of to-day, "Let me die." But life has slowly and steadily grown of greater worth, until now physical comfort is but a stepping-stone to culture, refinement and spiritual uplifting, and physical ease becomes the opportunity for mental action; even defeat and sorrow lend their charms to the human soul, and contribute to the inestimable value of righteous life, as they aid in building character.—*Leslie W. Sprague.*

IT has been the experience of every one to have some alien concern come into his life and torment him with more anxiety than any affair of his own. This is, perhaps, a hint from the infinite sympathy which feels for us all that none of us can hope to free himself from the troubles of others, that we are each bound to each by ties that for the most part we cannot perceive, but which, at the moment their stress comes, we cannot break.—*W. D. Howells.*

IT is worth all that has been sacrificed in New England to vindicate this one fact, the supremacy of the moral nature. All culture, all art without this, must be but rootless flowers, such as flaunt round a nation's decay. All the long, stern reign of Plymouth Rock and Salem Meeting House was well spent, since it had this for an end—to plough into the American race the tradition of absolute righteousness, as the immutable foundation of all—*T. W. Higginson.*

Church Door Pulpit.

History of the Religion of Israel.

INTRODUCTION.

Why is this religion so important to us? Because from it Christianity proceeded and therefore we cannot understand the world of Christian thought without knowing how it was rooted in Israelitic soil. Expressions like the Kingdom of God, Messiah or Christ, Son of God, etc., cannot be well interpreted, without being acquainted with the Israelitic world, in which they originate. Also in order to understand the Bible, the main classic religious book of the Christian world, we must know the history of the religion of Israel, which is at the same time the history of the birth of the Old Testament literature.

This is not what has commonly been called biblical history. That history following the course of the historical books of the Bible and of the chapters in every book, as they are now arranged, could give no idea of the growth, the development of this religion, because the biblical narratives are written with too much of educational tendency and contain too many myths and legends, to be credible history, and because the order in which they are placed in the Bible is not the chronological order of their origin. No man and no people ever start with the highest conceptions, and therefore no one would ever get an idea of natural development in the religious history of Israel, who should read the first pages of the book of Genesis as the first pages of this history. We on the contrary, following the true history of the religion of Israel, as far as the patience and synthetic genius of modern science has disclosed it, will have to place the parts of Hebrew literature, which together form the Old Testament, in the periods in which they were written, because, although they are not always credible as historical accounts, they give a perfect insight into the time of their origin and the leading ideas of those times.

Nor do we intend to make the political events of this people the main topic of our research. We have of course to mention the head lines of this political history, because the religious development is connected with it, influenced by it. While a broad study of these events may be as interesting for the student of universal history as the political history of ancient Egypt or Assyria or Persia, it is not in its place in a course of religious instruction. Here the kings of Israel and of Judah have no more importance than the successive Egyptian dynasties. And because the field through which we have to travel is too large already for twenty-two hours of study, we are obliged to leave untouched all that is not strictly indispensable for our purpose, to obtain a clear view of the natural development of the religion of Israel and of its literature.

The history of the religion of Israel and of the God of Israel, of Jahweh, are identical. Whoever has learned to read the Bible with an unprejudiced mind, has felt that this Jahweh cannot be identified with what we call God, any more than Zeus or Wodan or any other god of ancient peoples. Jahweh has finally grown into the Father of Jesus, but it took many centuries to attain this high conception. It is one of the greatest drawbacks of the supernatural conception of the Bible, that it forbids us to see any difference between the Jahweh of Samuel and the God full of mercy and grace, in whom Hosea believed, between the God of David, whose wrath had to be reconciled with human sacrifices, and the Father in Heaven, whom Jesus worshiped. If however, we have followed the growth of these conceptions of God from their origin we shall never be led astray by the varied character of this Jahweh, pictured in different parts of the Bible.

As we do not consider the people of Israel as a chosen people, as an exception to the rule of human growth, we commence as in every other biography, with its ancestry, from which many particulars may be explained.

The Hebrews belonged to the Semitic race, *i. e.*, the people which used to live between the river Tigris and the Mediterranean Sea, Arabia included. All these tribes had in common, in the first place some kinds of fetishism, the worship of holy stones and trees. (Think, *e. g.*, of the Caaba at Mecca.) In the second place the worship of the stars (compare the temple of Bel, called the tower of Babel.) (This worship of the planets brought about the later astrology of the Chaldeans.) This worship of the planets culminated in worship of the sun, which more and more became the first, the highest god. Now the sun in the Orient has a twofold and very differing character, either as the sun of springtime, the kind, merry, life-giving, fertilizing power, or as the sun of summer, burning, devouring the green earth, until all life was destroyed and sunk into a desert. The first deity was charming, its worship splendid, attractive to the sensual man, but thereby inviting to drunkenness and licentiousness. Such was the service of Bel at Babylon, and of Adonis and Ashera in Canaan. The second kind of sungod was terrible, bloodthirsty. This worship (of Assur of the Assyrians, of Moloch and his wife Astarte, the chaste, stern deity of the moon, to the south of Jerusalem) was austere and gloomy, and consisted mostly of cruel sacrifices, self-torture and mutilation. But, though hideous, it practiced self-denial, and fostered the conception that God is the sovereign, to whom belongs all we have and all we are.

Now we can find in ancient Israel all these Semitic characteristics (holy stones: the stone of Bethel and probably the stone tablets in the ark of the covenant; the favorite expression: God is my rock. See Knappert, p. 34.) A remainder of the worship of the planets was, *e. g.*, the festival of the new moon, and perhaps the story of Samson, originally a sun myth, the description of the course of the sun through the twelve signs of the zodiac, which unconsciously by Hebrew poets of later time has been elaborated into an epos of an Hebrew hero, but still retains the remembrance of ancient sun-worship. In the worship of Jahveh many particulars suggest the similarity there was between Jahveh in his oldest character, and Moloch, for instance, the bull worship and its remnants in the temple at Jerusalem. (See Knappert, pp. 35–39.)

I. JAHWEH, THE GOD OF ISRAEL.—SECOND LESSON: MOSES.

The oldest history of the Hebrew may perhaps be gleaned from the patriarchal legends, of which we shall speak later on; these, however, will furnish nothing more than the outlines. From the interior of Asia (Ur of the Chaldeans) they crossed the Tigris (the name Hebrews means people from the other side), and wandered as nomads to Mesopotamia (the land between Tigris and Euphrates, in biblical language called Haran). Later on they wandered still further toward the southwest, until they came into the neighborhood of Canaan, where other Semitic tribes, such as the Phœnicians, Canaanites, Philistines, already dwelt before them. There they (Abraham) traveled around, until, strengthened by other tribes of the same family (Jacob), they emigrated to Goshen, perhaps driven hither by famine. They settled on the borders of Egypt, where they lived as pastoral tribes, already preceded by a single tribe (Joseph). There they were annexed by Egypt and reduced into slavery. But their nomadic love of freedom led to an insurrection, of which Moses was the soul, and which ended with the successful crossing of the Red Sea about 1320 B. C. Many more oppressed people joined their exodus (this is the reason why Ephraim and Manasseh are called the sons of an Egyptian mother, and Dan, Naphtali, Gad and Asher are called the sons of a slave).

Moses, one of the oldest characters in the old Israelitic legends, preached the God of the fathers, El-Shaddai, under the name of Jahweh, as the god who had chosen them to be his people. Jhvh is usually called Jehovah, in old Hebrew writing, as vowels are written. When the Jews began to write the vowels, they wrote under the consonants Jhvh, the vowels of the word Edonai, which usually in reading aloud was substituted for the proper name of their god. For they were afraid of ever pronouncing the name of the Lord, lest they should take it in vain. Thus, by misunderstanding or not knowing this, the Christians read in the Old Testament Jehovah, while the right pronunciation became lost, probably Jahweh (compare Exodus 6: 2). The meaning of the name is uncertain, perhaps, he will be, or he makes to be; according to others, it is an old name for the heavens.

This Jahweh was not the sole God. See the First Commandment: "Thou shalt have no other Gods before me." The name itself must serve to distinguish this god from other gods. Though originally a sungod, a god of the sky, especially of the thunderstorm (see Toy p. 22, Ps. 18: 6-15, Exod. 3: 1-6, 19: 16-18; the darkness in the Holy of Holies in the temple, Isaiah 6), his worship is already more than pure nature-worship. This God represents the power of holiness. Not only external fear, but a deeply felt awe and respect filled their souls toward their God, who with the word, "Be thou holy, for I am holy," claimed them as his property. Not sacrifices alone could satisfy him, he asked from his worshipers obedience to his moral precepts.

As to the authorship of the ten words, Professor Toy hesitates in ascribing them to Moses (p. 25). Professor Kuenen thinks that, although the original form has been lost, Moses must be credited with their authorship (the exordium being the first, what we usually call the first having been second, while what we call the second is of later date. (See Knappert, p. 47-49). The great significance accorded to the name of Moses, in all following centuries, seems to give probability to the last suggestion, although no historical certainty can be reached.

The same must be said about the probability of Egyptian influence, visible in the Ten Commandments. (See Toy p. 21 and Knappert p. 44.)

In the last words the essentially Semitic character of the Ten Commandments is stated. The awful majesty of the ancient Semitic fire-god is here grown up to a moral power. Jahweh is still a consuming fire to the impious, the unholy, but he is merciful and patient with all those who fear him. Moses with the elders enters fearlessly the dark, lighting cloud. "The burning bush was not consumed."

THIRD LESSON.

Moses did not succeed in combining the different tribes into one people, or in making his religion accepted by the people in general. The period from the entrance into Canaan until Samuel (about 1300-1100 B. C.,) is the period of the growth of the nation, in which period only a few of the most advanced keep Moses' heritage reverently. The picture given in the Pentateuch as to the well-organized camp in the desert and the unlimited power of Moses, is without any historical basis. No more authority can be ascribed to the tales in the book of Joshua, about the sudden conquest of Canaan by the Israelites, and above all, about their strict observance of the law (Joshua 22, Toy p. 28). In the book of Judges more of the old legends have been preserved, by which we know the unsettled social and political conditions of this period, and its purely polytheistic religion. While as a rule the tribes were living and acting separately, the idea of their constituting one people of the Lord continued to live in the hearts of some of them. (See the war-ode ascribed to Deborah, Judges 5, one of the oldest remnants of Hebrew literature.)

Though Jahweh remained the national deity, the people worshiped images and the gods of the Canaanites. The more they becames settled in Canaan, and applied themselves to agriculture, the more the worship of Baal and Ashera came to be loved among them. (See Knappert, p. 57-59, thus the proper name of Gideon was Jerubbaal. His story, a classic illustration of the power of the few, of much greater value than numeric power.) The tale of Jephtha revealed that human sacrifice was not strange in this period.

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ngels' Visits to my Farm in Florida." By en Light. New York: United States Book Com-. Cloth, 283 pp. Price, $1.00.

his book is dedicated to Rev. John Wes-Brown, D. D., rector of St. Thomas' scopal Church of New York City, who the friend and companion of the author fore the war." One of the earliest pters of the book is devoted to reasons choosing a farm in the flat, low lands, drained, of Florida; and another to preparing of the beds for seeds for the y cabbage and beet crops, that make hern people forget how many months their own crops mature. But almost entire book is given to the explanation appreciative defense of Spiritualism, telling extracts from the advanced kers of our own times that seem truly uphold the "doctrines" of "Golden t," whatever was intended by their ors.

e tenor of it all is cheerful and whole-e and makes one feel that ideal spirit-sm would be a helpful belief; and also es one realize how much of it really mingles with nearly all advancing religious beliefs. The time has come when even the most skeptical of intelligent people admit that there are "manifestations" beyond the explanation of mere jugglery and credulity, which give at least a hint of a "higher law" not yet understood; and some of the best minds of our own and other countries are examining and testing psychological matters in an unprejudiced and scientific spirit.

No one need turn to "Angels' Visits" expecting a description of phenomena, for there is none of it; but for the spiritual side of the matter there is much information in a simple way that may appeal to some. Like almost all other religious beliefs, Spiritualism, if kept perfectly pure and uncontaminated by fraud or mistakes, would make its believers and followers ideal persons. J. S.

Methods of Instruction and Organization of the Schools of Germany. By John F. Prince, Agent of Mass. State Board of Education. Boston: Lee & Shepard. Price, $1.

This volume contains the result of the author's observation of the schools of Germany and must prove of real value to American educators. The chief causes of the excellence of the German schools are regularity of attendance of the pupils and the thorough preparation of the teachers, who having secured positions, have the practical assurance of the government that continuance of office depends only upon good behavior and faithful service.

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The methods employed in teaching reading, language, geography, history and arithmetic are given with considerable detail, constituting a valuable portion of the book. Especially to be commended is the chapter upon Observation Lessons and Elementary Sciences. The description of the Herbartian Schools is interesting and suggestive but rather brief. No one can read this book without being better prepared to teach children how to observe, how to study and how to think. C. A. W.

THE September number of the *Jenness-Miller Illustrated Monthly* is full of interest to women who wish to dress sensibly. Mrs. Jenness Miller has an instructive article on "How to Become a Picture in Your Clothes." There are sketches and portraits of two famous foreigners, the Empress of Germany and Jean Ingelow. Mabel Jenness writes of "Art in Repose and Motion"; Mrs. M. E. W. Sherwood tells of "Social Difficulties and Successes"; Prof. Henry Drummond discusses books, and other writers have timely and instructive articles. Price $1 a year; with UNITY a year, $1.65.

A NEW edition of Elizabeth Wetherell's famous "Wide, Wide World" comes to us from the J. B. Lippincott Company, of Philadelphia. It is illustrated by Frederick Dielman. This book has always been deservedly popular with the young, especially with girls who can profit in many ways by its plain but attractive moral lessons.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

The Lyric of Life. By Laura A. Sunderlin Nourse. Buffalo: Charles Wells Moulton.

A Book of Prayer. Henry Ward Beecher. New York: Fords, Howard & Hulbert. Chicago: A. C. McClurg & Co. Price 75 cts.

The Sixty-Seventh Annual Report of the British and Foreign Unitarian Association. London: Essex Hall, Essex Street, Strand.

The Bible and English Prose Style. By Albert S. Cook, Professor of the English Language and Literature in Yale University. Boston: D. C. Heath & Co. Price 55 cts.

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The Last Tenet

Imposed Upon the Khan of Tomathoz, by Hudor Genone, published by Charles H. Kerr & Co., Chicago, is a clever satirical story wherein, in the fantastic garb of an oriental story, many of the absurdities of our particular form of civilization are mercilessly ridiculed. The Khan is on the point of beheading his vizier for some trivial offense, when he is "converted" to Christianity by two monks, and in the course of initiation is instructed that he must forgive offenses "seventy times seven." He is hugely crestfallen, and the vizier, knowing of the conversion, has him at his mercy, and proceeds to bully him in fine style. But the Khan resorts to arithmetic, keeps tally of and records every offense committed by the vizier and also by a chief wife of whom he is tired, forgiving them as fast as committed, until they mount up to 490 in number, and then the wily and vengeful Khan is in a position to "have it all his own way." How it ends the reader is referred to the book to learn. It is a clever bit of work. Its humor is rather too much in the periphrastic style, reaching results by too roundabout a way, but it is vastly amusing for all that. There is the most delightfully fantastic jumble of orientalism and the United States—the sixteenth century and today—of turban and stovepipe hat—and satire more or less caustic, or mocking, or merely merry, drips from every page. The ridicule cast on certain literalist interpreters of the Bible—the teaspoonful types of Christianity—is delicious. However, the reader is referred to itself, with a warning that unless he has a quick eye for folly himself he is not to try to take in this book in its whole purpose in the hop, skip, and jump style. There is more in it than that.—*The Chicago Times.*

The length of the title is not the only unusual thing about the book; on the contrary, everything about it is out of the ordinary, from the parti-colored covers to the scene of the story. This is laid in Asia—sou'-sou'-east or little sou' of where the Garden or Eden is popularly supposed to have been. The Kahu of Tomathoz was one of those arbitrary rulers of the East that we used to read about in our childhood, who having been "born a Mussulbaby and grown into a potentate," had some characteristics that were unpleasant and inconvenient, to say the least, to his vizier and Prime Minister Peaffer. All this is changed for the better by the arrival in the kingdom of Tomathoz of two devout missionaries, Rev. Andrew McTigue and Jonas Purplefied. These pious men caught the fickle fancy of the Khan by telling him of Santa Claus and his ability to bring, or make other people bring, gifts. The Potentate immediately embraced the new religion in all its wide-spreading meaning, and is only checked in the delirium of his joy over the expected visit of Santa, by another tenet, that of the forgiveness of trespasses. This was a poser to a man whose head man was connected with the throne room by special telephone, but he got over it, and how this was done the story tells. There are many bright hits at everyday life and the gospel thereof over the broad shoulders of the Khan, and altogether the book is well worth reading.—*Saint Paul Daily Globe.*

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n Ounce of Prevention, by Augustus Jacobson. ago: Charles H. Kerr & Co., Paper, 50 cents.

Notes from the Field.

Chicago.—The Chicago Unitarian churches all resumed services on Sunday morning, September 4. Mr. Jones spoke to a large congregation upon "The Peace of God," Mr. Forbush supplied at the First Church, Mr. Milsted was in his pulpit, and Mr. Blake met his regathered flock at the Third Church. Mr. Hosmer conducted service at Evanston in the afternoon.

—Last Sunday Mr. Hosmer preached at the First Church in the absence of Mr. Fenn, who returns to the city for next Sunday. At All Souls Mr. Jones' subject for discourse was "The Cause of the Toiler." At the Third Church Mr. Blake spoke upon "The Trade Wars." Mr. Milsted, at Unity church, made the service commemorative of Whittier. All Souls church announces a service commemorative of the poet next Sunday (Sept. 18). The September calendars of the Third Church and All Souls indicate a vigorous resumption of work along all the usual lines.

—The headquarters at 175 Dearborn Street, have been a meeting-point for a number of ministers and laity on their return from the summer outing. Miss Safford appeared, back from Europe with renewed health, in haste to meet her expectant people at Sioux City on the Sunday; Mr. Eliot takes back a good sea-brown to Denver; Mr. Forbush had a good word for the upper Detroit River; Mr. Crothers was fresh from his month's supply in Oakland, and a visit to his old Santa Barbara friends; Mr. Gould was in from Hinsdale, and Mr. Effinger's friendly greetings have helped much to home his successor in office.

—The meeting of the directors of the Western Conference is called for Friday, September 16, at 3 p. m.

Milwaukee.—The Wisconsin Conference meetings in this city will open on Monday evening, Oct. 3; sermon by Rev. J. T. Sunderland. On Tuesday forenoon, following the devotional meeting, there will be various missionary addresses and reports. In the afternoon papers will be read by Revs. T. G. Owen and Lloyd Skinner; subjects respectively, "Am I a Sinner?" and "Sunday-school Work." Platform meeting in the evening: Subject of addresses, "Religion not Destroyed but Enriched by the new interpretation of (1) Inspiration and Revelation; (2) of Christianity; of Man; (4) of God." The parts will be taken in order, by Revs. J. F. Schindler, T. B. Forbush, C. F. Niles, and F. L. Hosmer. On Wednesday morning, following the devotional meeting, Rev. W. F. Place will read a paper upon "Church Organization," Rev. H. D. Stevens, upon "The Sunday Service," and Mrs. Aubertine Woodward Moore, upon "Church Music." There will be a ministers' meeting in the afternoon and an evening service, with sermon by Rev. Sophie Gibb. The Milwaukee church offers its hospitality to all who attend. "A cordial invitation is extended to all Unitarians, Universalists and independent workers, and all who are in any way interested in the work of the Conference, to be present and take part in the proceedings. It is urged that isolated liberal people make a special effort to be present. All who intend coming will please notify the minister. Rev. Henry T. Secrist, 231 Knapp street, Milwaukee."

Austin, Texas.—The *Texas Iconoclast* prints in full a discourse by Rev. E. M. Wheelock before the Labor Societies at Austin. In closing he says: "Free discussion is the people's teacher. It prevents bloodshed, keeps the peace, secures progress. Every step gained is gained forever. Muskets are the weapons of animals; discussion is the atmosphere of brains. Beyond all statutes, all institutions, all the vested franchises of a class, lie the inalienable rights of man! That these rights shall be intrenched in the central citadel of our power, is demanded by the conscience of the nineteenth century. It is demanded also by the justice of God!

"Out of the industrial chaos will soon be evolved a truer and finer order of things, wherein labor will blend in fraternal community of interest with capital, while by the rich and the prosperous, wealth and leisure will be held as a public trust."

Portland, Ore.—A neatly printed announcement for September calls together the members of the congregation and Sunday-school of the Church of Our Father, Dr. T. L. Eliot, minister, Earl M. Wilbur, associate. The motto (from Phillips Brooks) at the head of the calendar is worth re-quoting:

There are some who want to get rid of all their past, who, if they could, would begin all over again, ... but you must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it.

Pacific Northwest Conference.—The Pacific Northwest Conference of Unitarian and other Liberal Christian churches" has been organized; Joseph Shippen, of Seattle, president; Samuel Collyer, of Tacoma, vice-president, and Earl M. Wilbur, of Portland, secretary. A circular just issued by the secretary gives the constitution of the new organization and states the object in framing it. It is "not to take the place of the larger Pacific Conference, but to supplement it." "When the Pacific Conference meets in California, the churches of the Northwest are from 700 to 1,800 miles distant from it; and they can therefore be but feebly represented in it, if at all, and reap a correspondingly small benefit."

Boston.—The A. U. A. will soon present the report of Mr. Knapp upon Japan.

—The Sunday-school Society suggests to ministers:

(1) Select a plan, any good plan of class lessons; (2) preach a sermon on the value of the school; (3) work earnestly and your teachers will work; (4) send a donation to the Sunday-school Society; (5) hold teachers' meetings; (6) keep in touch with some Sunday-school conference; (7) look on the bright side of the work.

—The A. U. A. rooms look alive with parcels and parsons coming and going.

Framingham, Mass.—The centennial of the old Framingham academy (the town High school since 1851), was fitly observed on Thursday, September 1. A banquet in the town hall closed the day's celebration. Those who have memories linked with this institution (and some such we know to be among UNITY readers) will find a full report of the reunion addresses in the Framingham *Gazette* of September 2.

Santa Barbara, Cal.—Under Rev. S. P. Thacher's ministry the Unitarian society has built perhaps the finest church edifice in the city. Rev. S. M. Crothers preached twice for Mr. Thacher in July. Mr. Crothers was settled over the Presbyterian church here before entering the Unitarian fellowship.

Oakland, Cal.—A parish reception was given Mr. Wendte on his return from his four months abroad. He announces a series of lectures or talks upon his summer experiences, illustrated by the stereopticon.

Keokuk, Ia.—The Iowa Conference of Unitarian churches will meet at Keokuk, Nov. 14, 15 and 16. The program of the meetings will be given later.

Quincy, Ill.—Rev. C. F. Bradley returns to his pulpit for Sunday, Sept. 18, having just come from the funeral of his father in the old Connecticut home.

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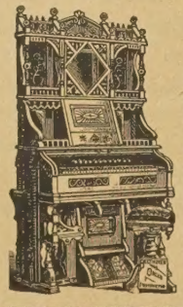

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The Open Court: The editors have brought together in this tastefully bound volume the substance of a lecture which Mr. Johnson had written on Theodore Parker, and which he had subjected to many revisions. Few may be regarded as so well qualified as Mr. Johnson to portray the tendencies of the great religious movement of which Theodore Parker was the leader; and additional value attaches to the work from the fact that it is not wholly eulogy, but also an estimate. "Parker," Mr. Johnson says, "is the prophet, the forerunner of that great future religion which shall be intellectually and spiritually broad, deep and earnest enough to lift all our present secular interests, our materialistic passions and desires to an ideal purpose."

Publishers' Weekly: This lecture was delivered by the author of "Oriental Religions" in 1860, shortly after the death of Theodore Parker. Since his own death in 1882, this lecture has been found among his papers, and it is thought a timely contribution to the literature now being issued by religious liberals of various schools. The lecture does not give detailed biographical data, but is a profound spiritual estimate of the character and services of Theodore Parker, who in his day stood alone "as the popularizer of thought, as the reducer of all wisdom to that simplicity and clearness which is the seizing of it with the whole soul and the giving of it with the whole heart, for practical and universal good."

Universalist Record: Certainly one of the richest biographies, one of the most delightful and inspiring little books of the year, is Samuel Johnson's *Theodore Parker.* Parker is living to-day, in the life of America, as never before. Since his death, he has taken full possession of Unitarianism, he has found his glorious way into every nook and corner of Universalism, he has risen until he overlooks and speaks the commanding religious word to all the liberal and liberalizing hosts of the land. Johnson's book is timely. It comes with freshness, vigor, sweetness, clearness and power, and it must reawaken the thoughtful and the loving to the life of one of the world's most candidly and bravely thoughtful, one of the world's most deeply and tenderly loving. Every minister ought to take it with him and read it during vacation. It will inspire two or three of the best sermons—perhaps a dozen of the best—for the coming year. Every man and woman of thoughtful religion ought to read it, for it will give a nobler standard of judgment and a finer appreciation of the minister's work.

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The Home.

Helps to High Living.

t.—That which concerneth us He will perfect in stillness and in power.
n.—Cheering me to endeavor greater things, He yet is accepting the least.
es.—The duties of home are a discipline for the ministries of heaven.
d.—One day we shall bless Him, not more for what He has granted than for what He has denied.
urs.—Nothing is intolerable that is necessary.
.—They are blest who wait upon Him in lowly services of love.
.—Remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.

—*H. E. Manning.*

A Deed and a Word.

ittle stream had lost its way
mid the grass and fern,
assing stranger scooped a well,
Vhere weary men might turn.
walled it in, and hung with care
ladle at the brink:
thought not of the deed he did,
ut judged that all might drink.
passed again; and, lo! the well,
y summer never dried,
d cooled ten thousand parching tongues,
nd saved a life beside.

ameless man, amid the crowd
hat thronged the daily mart,
fall a word of hope and love,
Unstudied, from the heart:
vhisper on the tumult thrown,
transitory breath,
aised a brother from the dust,
t saved a soul from death.
germ! O fount! O word of love!
O thought at random cast!
were but little at the first,
But mighty at the last.

—*Charles Mackay.*

What One Woman Sees.

t was over at the Crèche one morning
t I first saw him, writes Chloris, in the
ws. The attendant nurse had gone out
an airing, leaving me in charge of twelve
thirteen babies—poor, fretful little souls
arying in age from two months to as
ny years.

As I was rushing madly back and forth
ween the little creatures, trying as best I
ght to hush their lamentations, there
ne a loud stamping of feet outside the
or, and a small boy shuffled heavily into
room.

He was a pathetic little object, ragged and
rn looking, but scrupulously neat. In
arms he carried a dilapidated bundle of
awls which he regarded with the tender-
solicitude. Coming up to me he placed
bundle gently in my lap, saying: "Ere's
rry," and then started to go away.

"Wait a minute," I said. "Who are you?
hat is this?"

He looked at me in surprise for a mo-
nt, then stopped and extracted numerous
s from the shawls, and there was a baby.
t what a baby!

I wonder if the mothers whose babies
me to happy homes, where downy nests,
unels and dainty laces are in readiness
them, realized the pitiful contrast that
e babies of the very poor present. I can't
ink they do. If they did there would be
ver chests and drawers where outgrown,
eless baby clothes are stowed away from a
ere bit of sentiment.

But to return to this baby—Harry. He
s the most miserable little object I ever
d my eyes on; his enormous head utterly
t of proportion to his puny body, but if
had been the dearest, most dimpled baby
at ever lived he could n't have been
eated with more consideration by this
tle gamin.

"Who is Harry?" I asked him.

"'Arry's my baby," he answered, and
ter a little urging I got his story from him.
They had come from England, his father
d mother and he ("Heddie," he said his
me was) thinking to make a fortune here
America. But it was the same old story.
ork was scarce, the father fell ill and
ally died on the very day that Harry was
rn.

"Then," to quote his own words, "I
pose thet mother got kind of diskerridged-
ce—father bein' gone an' hus so poor.
Tenny rate, ha week ago when I woke uv
mornin' she wuz gone an' never a word of
arnin'—so now 'Arry is my baby."

"But how do you manage to live?"

"Oh, I go on a mornin' an' sell papers—
' sometimes I gets a hextra job runnin'
an errand."

Then he reached for his tattered hat,
hich he had removed in the politest way while speaking, and saying, "Good-bye, Miss, H'im hoff!" started out of the door, only stopping to call, "Take good care of 'Arry," as he ran down stairs.

After this I saw him regularly for some time. Every morning he brought his little charge, and every evening he called for him, paying his five cents very cheerfully. Whether it was that others besides myself knew his sad story and threw "hextra jobs" in his way I never knew, but he always seemed to have ready money.

One day, to my surprise, Eddie did not appear. I was not alarmed at first, but finally made inquiries about him, but found it useless. Day after day passed, but the little fellow did n't turn up and I could find no trace of him. Finally I gave him up and he passed out of my thoughts, until one day down town, when a little newsboy attracted my attention; his face seemed so familiar. I ran up to him. "Are you Eddie Grey?" I asked.

"Yes, Miss, hit's me," he answered.

"How are you, and why don't you bring Harry to the nursery any more?"

He looked at me in surprise a moment, and his poor little face struggled to keep brave, but it was no use—both hands went up to it, and in a perfectly heart-broken voice the little waif wailed out:

"My baby's dead! My baby's dead!"—*American Youth.*

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The Sunday-School.

History of the Religion of Israel.

First Lesson.

INTRODUCTION.

Why is this religion so important to us? Can we understand expressions like the Kingdom of God, the Messiah, the Son of God, the son of man, prophet, high-priest, etc., without being acquainted with the Israelitic world, in which they originated? Can we understand the Bible, the main classic religious book of the Christian world, without knowing which periods in the growth of Israel's religion the different books of the Old Testament represent.

What is the difference between a history of the religion of Israel and the biblical history of old? The last makes no distinction between myth, legend and reality. The first looks for facts only and tries to explain them by the natural law of cause and effect. Men like Dr. A. Kuenen, in Holland, and many others in Germany, followed, *e. g.*, by Prof. C. H. Toy, of Harvard University, in our country, have devoted their lifetime to this study. By using them as our guides, we will discover a new and glorious human world, where the biblical history of old could only give us an incoherent series of supernatural mysteries.

For a general idea of this development read in Prof. Toy's "History of the Religion of Israel," eighth edition, the Introductory Lesson, page 2–5.

To which race did the Israelitic people belong? (Toy I. 1, p. 9.) Can this knowledge help us to find out the original religion of the Hebrew tribes?

What is Fetishism? The worship of things, like stones, trees, etc., in which they believed mighty spirits dwelt, *e. g.*, the Caaba, the black stone in the temple at Mecca, even by Mahomet kept in reverence. Such a holy stone was the main attraction of the temple at Bethel (Bible for Learners. I. 104–105; 175–182.) It may be that even the stone tablets in the ark of the covenant were of the same kind. (B. f. L., I. 322.)

In the second place all Semitic people were worshipers of the planets, with which the astrology of the Chaldeans was connected. From this Semitic characteristic the Israelitic festival of the new moon may originate, perhaps also the observance of the Sabbath (B. f. L., I. 317.) Even in later days this worship of the planets had attraction for the Israelites (B. f. L., II. 301.)

In the third place all Semitic people worshiped the sun in its different character, either as the kind sun of springtime, or as the terrible sun of summertime. Can you give the names of these different Semitic sungods? From where can we derive that the Israelitic Jahveh originally had the same character? (Knappert's Religion of Israel, p. 35–39. B. f. L. II. 102–103.) What is the meaning of the story of Samson? (B. f. L., I. 422–424.)

FOR THE YOUNGER ONES.

(*To be read and discussed by the teacher.*)

Do you know that the best man on earth of whom we know, was born as a Jewish child? Where did Jesus live? Might you not know something more of his people and of the stories his elders told him when he was a little boy?

In this lesson we meet one of these, that of Jacob's dream. You can find it in Genesis 27 : 46 and 28 : 22. Did not these ancient people know that God is everywhere? See Ruth 1 : 16. How do we know that God is with us? (B. f. L. 175–182.)

What do you think of the promise Jacob made his God? Which prayer is better, this one of Jacob, or another which you can find in Habakkuk 3 : 17–19?

Another story is that of Samson in the book of Judges, not by far so beautiful as the first. Happily you have not to believe that this Samson has ever lived, a man whose only value was in his muscles and who never had learned how to use them better than by killing his enemies. His name means Sun and the origin of this story is a sun myth. Do you know what a myth is? Here is one: In olden times sun and moon were a happily married couple. But after at a certain time they had quarreled together, the sun would meet his wife no more. That is the reason why they so seldom are seen together. Sometimes, however, the moon tries to reconcile and appears in the sky, before her husband has retired. Then she looks very pale, because she does not know whether he will take it well or ill. But he will not forgive and as soon as she appears he hurries downward with a face red with anger. Then bye and bye she regains her color and comforts herself in the company of their children, the stars.

This is a myth fancied by one of our modern poets, but in ancient times people personified in the same way the forces of nature, sun and moon, summer and winter, the clouds and winds. Now the Israelites also had such a myth about the sun and its fate during the year. But, afterwards they had forgotten the origin of the story and then they made of Samson an Israelitic [illegible], yea, even a Nazarite, one devoted to the service of Yahveh. But we may be glad that we know better then this Samson, how to serve God.

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It contains more unhackneyed thought, poetically expressed, than any book of poems we have lately seen. . . The book is bright and good throughout, and shows great versatility.—*Union Signal.*

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Publisher's Notes.

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We have an attractive offer to make this fall which will make it easier than ever before to introduce UNITY into a church. We have lately issued a paper edition of Theodore Parker's "LESSONS FROM THE WORLD OF MATTER AND THE WORLD OF MAN," a handsome volume of four hundred and thirty large pages. We will give this free with every new subscription at a dollar, where the book is asked for, and to any one sending us a club of ten new subscribers with ten dollars, we will, in addition to sending the paper volume for each new subscriber, send a copy of the handsome library edition of the same book for the one getting up the club. To any present subscriber who will promise to secure new names for us under this offer, we will mail a sample copy of the book for only ten cents, the retail price being fifty cents.

UNITY, like most other papers, has three classes of readers, first, those who always pay their subscriptions in advance; second, those who pay when a bill is rendered and apologize for not remitting sooner; and third, those who receive the paper for several months or years after the time has expired, and then, on receipt of a bill, write indignantly to say that their names should have been removed from the list long before. The letters from the last named class would not make particularly interesting reading, but some of the others received within the last few weeks are worth quoting here. A subscriber at Tipton, Ind., writes:

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